1:Redfield E-5 (1926-1927) 1930
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was one of the *pueblos* awarded to Cortés as *encomienda*.[1] After his death the village was reputedly the residence of his son, Martin Cortés; and fragments of heavy wall opposite the chapel of La Santísima are pointed out as vestiges of his house.

Tepoztlán was not the seat of resident Catholic missionaries in the first years following the Conquest.[2] The priests of Yautepec and Oaxtepec, too busy in these *pueblos* to give spiritual attention to Tepoztlán, asked the viceroy[3] to send missionaries to Tepoztlán; and some time during the third quarter of the sixteenth century this was done. The region which now forms the state of Morelos was divided into three zones, running from north to south: the western zone was intrusted to the Franciscans, the eastern to the Augustinians, and the central zone to the Dominicans. Tepoztlán fell within the central zone. The Dominicans at once began the conversion of the natives and the construction of the great church and accompanying monastery, which still stand today, little changed.[4]

The conversion of the Tepoztecos was intrusted to Fr. Domingo de la Anunciación. He was a Dominican priest of more than ordinary repute; he had taken part

[1] *Colección de documentos inéditos del Real Archivo de Indias*, XII, 554–63.

[2] A historical sketch of Tepoztlán is included by Miguel Salinas in *op. cit.* His account is based on the "Relación de Tepoztlán," just cited, on an old document then in the possession of José G. González, native and priest of Tepoztlán—two sources not directly available to the present writer—and on information supplied Salinas by residents of the *pueblo*. The historical data included in the rest of this chapter are drawn from Salinas' account.

[3] Luis de Velasco, who held office from 1550 to 1564.

[4] The González document states that the church was completed in 1588.

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preface

THIS STUDY was begun as a joint project of the Inter-American Indian Institute of Mexico and the National Indian Institute of the United States. The project was originally conceived as a pilot study for a contemplated series of studies in various parts of Latin America, to provide government agencies working in rural areas with a better understanding of the psychology and needs of the people. John Collier, as head of the National Indian Institute, and Manuel Gamio, director of the Inter-American Indian Institute, were instrumental in organizing the project and seeing it through its first year. Financial assistance was provided by the Viking Fund.

As field representative of the National Indian Institute, I was director of the project and had the assistance from time to time of personnel provided by various Mexican government agencies. Field work began in Tepoztlán in December, 1943, and was carried on through June, 1944, when it was abruptly terminated because of lack of funds. In the summer of 1947 I returned to the village to continue field work for a period of three months, with the aid of research grants from the American Philosophical Society and Washington University. In the summer of 1948 I again returned to the village with the aid of research grants from the American Philosophical Society and the University of Illinois.

With Dr. Gamio's aid, and through the courtesy of Dr. Alfonso Caso and Dr. D. F. Rubín de la Borbolla, of the Museo Nacional de Historia y Antropología, four anthropology students were assigned to this project for field work training. The students were Angélica Castro de la Fuente, Isabel Pozas, Anselmo Marino Flores, and Francisco Lima. The Departamento de Educación also generously assigned Esperanza Dominguez Reina as a student assistant. In addition we had the assistance of two social workers and two doctors from the Departamento de Salubridad y Asistencia, and two agronomists from the Departamento Agrario.

The Departamento de Asuntos Indígenas took an active interest in the project, and contributed personnel and aid in other ways, during all three field trips. In 1943 and 1944, when Asuntos Indígenas was under the direction of Isidro Candia, we enjoyed the field assistance of Dr. Emanuel Palacios, anthropologist. Later, through the courtesy of Dr. Gonzalo Aguirre Beltrán and Julio de la Fuente, in their capacity as directors of Asuntos Indígenas, we received the services of Alberto Beltrán, artist. To Alberto Beltrán I am especially grateful for his fine drawings which illustrate this book, and for his enthusiastic cooperation and keen interest in anthropology. To him and to all those mentioned above I extend my thanks.

To Dr. Alejandro D. Marroquín, of El Salvador, I am deeply grateful for capable assistance during all three of my field trips. He has generously shared with me his broad knowledge of Latin America and has contributed much to this study. In addition to his over-all assistance he did a special study of village politics and government in 1944, and in 1947 he worked with me on an intensive family case study. At present, as my colleague at the University of Illinois, he has continued to assist me in the organization of portions of the field data.

I am indebted to Luis Chávez Orozco, outstanding Mexican historian, for

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127 locating and making available to me much unpublished archive materials pertaining to Tepoztlán. He also permitted me to use his excellent private library and files on uncataloged documents in the Archivo General y Pública de la Nación. Had it not been for his cooperation and generosity, the historical sections of this study would have suffered.

000 In the course of my work in Mexico, my family and I were shown kindnesses by many people. I wish particularly to thank Julio de la Fuente, Emanuel Palacios, Angélica Castro de la Fuente, Amelia Fox, Alfonso Villa Rojas, Wigberto Jiménez Moreno, and Antonio Pompa y Pompa. It was also my special privilege to work with Manuel Gamio, Mexico's elder statesman among social scientists.

Our friends in Tepoztlán are too numerous for mention here, and I must thank them as a group. Needless to say, this study was made possible only by their kind [115] cooperation. Well over one hundred Tepoztecans contributed directly as informants, and a few were among my best assistants.

To Dr. Robert Redfield I am indebted for his continued interest in this study. Correspondence and discussions with him have always been stimulating and [122] helpful. He graciously aided me in securing funds for my last two field trips. Moreover, his encouragement in this critical restudy of his own work, in the interest of science, has been a source of moral support.

[128] Dr. Theodora M. Abel and Dr. Renata A. Calabresi have been most kind to take time out from their busy schedules to analyze the Rorschach protocols and to [114] produce Chapter 13—"The People Seen from Their Rorschach Tests." Dr. Edgar Anderson, of Washington University and the Missouri Botanical Gardens, has graciously helped with an intensive study of Tepoztecan corn. His report, "An Intensive Survey of Maize in Tepoztlán," appears as Appendix A. To my colleagues at the University of Illinois, Dr. John Albig, Dr. Erich Ahrens, Dr. J. E. Hulett, Dr. Margaret Reid, Dr. Frederick Will, and Dr. O. H. Mowrer, I am grateful for their reading of portions of the manuscript and their helpful suggestions. To Dr. George P. Murdock, Dr. Melville J. Herskovits, Dr. Paul Radin, Dr. Howard Becker, and Dr. Jules Henry, I am also grateful for their comments on portions of the manuscript. I would like to thank Dr. Vera L. Maslow for her careful and critical reading of the entire manuscript.

To my wife, Ruth Maslow Lewis, I am deeply indebted for her collaboration in all aspects of the field work and for her aid in the preparation of the manuscript.

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foot women with braids and long skirts. But signs of change could also be seen. There were the new asphalt road, the buses, the tourist cars, the Coca-Cola and aspirin signs, the Sinarquist placards on a roadside wall, the queue of women and children waiting to have their corn ground at the mills, the new stores and poolrooms in the plaza, and a few women with bobbed hair and high-heeled shoes. Moreover, school enrollment had increased from the "few score" of Redfield's time, to over six hundred, and the village had obtained *ejidos* under the national *ejido* program.

What had really happened in these past seventeen years? How profound were these changes? How had native institutions been affected? What old problems had been resolved and what new problems had been created? To what extent had the villagers become incorporated into the main stream of national life? How did the increase in trade and the influx of wealth affect the cultural habits of the people, their standards of living, their aspirations, their thinking? In short, had the people and their way of life really changed?

These questions are of much more than local interest. The changes which had occurred in Tepoztlán were taking place over wide areas of Mexico and the world. It was hoped that an intensive study of a single village might enable us to get at some of the fundamental processes and principles of culture change, and at the same time be useful to administrators concerned with the task of carrying out welfare programs in the so-called backward areas of the world.

The conditions for such a study seemed especially propitious in Tepoztlán for a number of reasons. Most of the changes noted above had come after 1926. We could therefore use Redfield's study as a base line from which to measure and analyze these changes. We could also work with some of Redfield's informants and with others who had lived through this period. Here was an unusual opportunity for an anthropologist.

As the field work progressed, other problems arose. It became apparent that many of the changes which had taken place in the village, particularly in social organization and attitudes of the people, were part and parcel of a larger process of culture change which dated back at least before the Mexican Revolution of 1910-20. We therefore had to go back some time, preceding Redfield's visit, and study the effects of the Mexican Revolution upon the village.

But the historical focus could not be limited to the Revolution. It was desirable to study the history of the village from pre-Hispanic times if we were to appreciate the contemporary scene and to interpret the pattern of change. Indeed, one of the advantages of studying a peasant community like Tepoztlán, as compared with a truly isolated and non-literate society, is the possibility of getting historical perspective. For this purpose the following sources were used: archaeological findings, legends, unpublished archive materials on the village covering a period from the sixteenth to the nineteenth centuries; comparative data on pre-Hispanic Mexico and colonial Mexico from sixteenth-century chroniclers and other sources; the files of the national and state government agencies which had contacts with the village; and finally, the reconstruction of conditions before the Revolution of 1910-20 from the accounts of informants who had lived through that time.

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culturation, we found that there was a greater willingness among the better-to-do and more acculturated families on our list to have one of our staff live with them. Some of the poorer families who expressed willingness to accept a student were unable to do so because of very crowded living conditions. Many of these poorer families were large and lived in a single room.

We were now ready to begin the accumulation of a great variety of information on every family in the village. Each assistant was made responsible for gathering the data in his barrio. In the three smaller barrios, none of which had over forty families, it was possible to get a few informants who knew quite intimately most families in their barrios. In these smaller barrios, for instance, practically any male adult knew quite well who did or did not own land or other property. In the larger barrios no single informant was well acquainted with more than a small percentage of the families, and we therefore had to use many more informants. In effect, we were doing a census in each barrio, with the number of items investigated progressively increasing as our rapport improved, and as we felt free to ask more questions. Among the items of information which we eventually obtained for each family were (1) ownership of property, such as house, land, cattle and other animals, fruit trees, and sewing machines; (2) occupation and sources of income; (3) marital status, number of marriages, barrio of origin or birthplace of each spouse, kinship of all persons then living on the same house site, and other related items; (4) social participation and positions of leadership; (5) educational level and whether or not any of the children had attended school outside the village. These items were obtained on all families and were supplemented by a number of partial surveys on other items. In addition to the information which we obtained ourselves, we also utilized and checked much of the information contained in the census of 1940. We had obtained a special breakdown of the municipio census by individual villages from the Federal Department of Statistics. The information on all these items was checked independently by at least two informants.

Getting accurate data on land-ownership in Tepoztlán was a difficult and delicate matter because of general suspicion of the motives of anyone who undertakes such a study. Our staff worked for many weeks copying the property listing in the local property register for every family in the village. These findings were then compared with the information independently obtained from informants. Many discrepancies were found. The information which we obtained from informants indicated that approximately fifteen of the people who owned land according to our informants were not registered as landowners. On the other hand, we found several cases of land registered in the name of individuals who were not known by our informants to be landowners. By checking all cases in which there was a discrepancy between the data in the register and those of our informants, we believe that we arrived at a reasonably accurate picture of the real situation. In this connection we learned that there was a higher incidence of unregistered land in the outlying villages of the municipio, where such matters are less easily controlled by local authorities.

The question of the size of land plots presented much more difficult problems than the question of land-ownership. Tepoztecans still do not think basically in

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terms of hectares, but rather in terms of the amount of seed needed to plant a plot. Thus a peasant will say he planted so many *cuartillos* of corn or beans, rather than so many hectares or *tareas*. In Tepoztlán the number of *cuartillos* of corn that will cover one hectare varies according to the size of seed and the type of terrain. By and large, however, Tepoztecans consider that ten *cuartillos* of *maíz ancho*, the prevalent type of corn used, make up one hectare in lands used for plow agriculture, which are the only privately owned lands and the only ones we were concerned with. We measured and paced numerous milpas with the aid of the two Mexican agronomists, and found that the quantity of seed for one hectare of land varied between nine and one-half to twelve *cuartillos* of corn. On this basis we accepted the Tepoztecan figure of ten *cuartillos* as reasonably accurate and have used it throughout the study. In checking sample plots for size, we found that the size of plots registered was quite accurate. However, the value of land registered had no relationship to its current value.

With the help of the agronomists, we mapped all the village sites as well as some of the outlying agricultural lands near some of the barrios. On my later visits to the village in 1947 and 1948, I did a study of land types and land use with the assistance of Alberto Beltrán, who drew the maps and aided in surveys. We also carefully examined the municipal records, from which we obtained data on births and deaths over a ten-year period, the number of marriages over an eight-year period, the municipal income and expenditures for a fifteen-year period, and the number and types of court cases from 1926 to 1944.

We would like to say a word about our use of Tepoztecans as assistants. We took advantage of the presence of a number of intelligent and fairly well-educated Tepoztecans in the village by employing them as assistants in many of the surveys. This saved us a great deal of time and effort, and we were able to collect a wider variety of data than would otherwise have been possible. In addition to surveys, we obtained autobiographies, written accounts of experiences during the Revolution, a daily record over a short period of all visitors to the Municipal Palace and the purpose of the visits, written accounts of the local political situation by various political figures in the village, collections of stories, jokes, and sayings, and case histories of quarrels among neighbors and among relatives. We were gratified that several of our Tepoztecan assistants proved to be such helpful and reliable workers.

While we were gathering this information for the village as a whole, each of our student assistants was recording data and observations on the families with which they were living. A long, detailed guide for observing and recording behavioral data and for the writing of life histories was prepared by Ruth Lewis as an aid to the students. Again, we secured the cooperation of the more educated members of families in keeping daily records, in answering special questionnaires, or in writing up special subjects.

The testing program was carried out in the school, and the testing group was made up of fifty children of school age selected from our list of twenty-one representative families. The families represented each of the socio-economic levels and each of the barrios. The psychological tests which we endeavored to give to each child in the testing group were the Rorschach, the Grace-Arthur Performance Scale,

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than the national average of 48.6 for the same period. It should be noted, however, that the birth rate varies considerably from year to year. The data in Tables 6 and 7 were obtained from the Federal Department of Statistics in Mexico City, which in turn gets its data from the municipal registry in Tepoztlán. To check on the reliability of these data I examined the local registry for the five-year period from 1939 to 1943. I found that not all births are recorded, and that many births are recorded years after the event. For example, three births which had taken place in 1926 were included in the record for 1941. Out of 284 births recorded in the register of 1939, 45 were born in other years; 42 out of 251 in 1940; 63 out of 245 in 1941; 68 out of 299 in 1942; and 64 out of 245 in 1943. In other words, of 1,324 births recorded during this five-year period, 282 were not born in the year in which they were recorded. It should be noted, however, that most of the cases were only one year late. And the fact that the procedure of including births from other years is a regular one tends to reduce the margin of error. Thus, while these statistics leave much to be desired, they do indicate general trends.

The average rate of infant mortality for the eleven-year period 1930 to 1940, inclusive, was 102.3 and the general mortality for the same period was 20.2. While both figures are high when compared with death rates in rural areas in the United States, it must be noted that they are considerably lower than the figures for the state of Morelos as a whole, for which the comparable figures were 133.6 and 30.2, respectively. The general mortality rates for the 31 municipios of the state of Morelos shows the municipio of Tepoztlán to be in the lowest quartile, third from the bottom, again indicating the relatively healthful location of the village. Furthermore, the infant mortality rate for Tepoztlán was also lower than for rural Mexico, which was 121 for the five-year period 1939 to 1943, inclusive.[87]

The mortality figures, like the birth figures, show a marked variation from year to year. However, the general trend for Tepoztlán was toward a sharp lowering of the mortality rate, especially in the case of infant mortality, witness the drop from 198.1 of 1930 to 59.8 in 1940. How can we explain this trend?

Probably the most important factor in the decrease of the infant mortality rate has been the increase in and greater availability of medical services. Tepoztlán has received a good deal of attention from the Mexican Department of Health, which has carried out a fairly intensive program of inoculation. While the health officials have not succeeded in eliminating the sources of infection and epidemics in the village—witness the serious typhoid epidemic in 1940, and the measles epidemic of 1947 which killed off many children—they have taken energetic measures to control the epidemics.

Since 1930 there have been doctors residing temporarily in Tepoztlán for short periods.[88] There have been at least two *pasantes* (graduate medical students) who,

[87] Whetten, *Rural Mexico*, p. 328.

[88] From the doctors' reports on file at the Department of Health in Mexico City, it appears that rheumatism is the most frequent disease and accounted for 50 per cent of all illnesses treated. Next in frequency was benign goiter, followed by tuberculosis and enteritis.

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NATIONAL AND STATE HOLIDAYS

The commemoration of the dates of national independence is assuming more and more importance in Tepoztlán. Thanks to the labor of the school, the national holidays of September fifteenth and sixteenth have become outstanding fiestas in the village—only the Carnaval is still more popular. Preparations are begun at least two months prior to September fifteenth. The children are the first to begin the campaign in the homes, for they are told by their teachers to ask for new uniforms for the parade. Despite the burden of such expense, many parents purchase the uniforms. All the local officials, the president, the councilmen, the judges, the director of the school, and the collector of rents, prepare for the event and all attend. Speakers from the governor's office in nearby Cuernavaca are usually invited, and the populace turns out to hear them.

The state of Morelos has its own civic fiestas which are celebrated with considerable flourish. Among the most important are the celebration of the birthday of Father Morelos, after whom the state was named, and the birth and death of the great General Emiliano Zapata, the most popular hero in the state. As in the case of the national fiestas, the school is the organizing and driving force in the celebration of these fiestas; however, they are not on as large a scale as national fiestas. The teachers and the school director generally make speeches, reviewing the great achievements of the hero Zapata, and they do not fail to point out that at least five of Zapata's generals were from Tepoztlán. In addition to these local celebrations, Tepoztecans often send a delegate to the official state celebration of Zapata's birthday.

The state also has its popular song writers, and its songs dwell on local history or local scenes, easily recognized as Morelos songs by the lyrics if not by the music.

MOVIES

Mexican movies have also broadened the Tepoztecan view of Mexico and the world. More and more the younger generation see an occasional movie in Cuernavaca, and sometimes a movie comes to Tepoztlán to be shown in the plaza at a small cost.

ADMINISTRATIVE FACTORS

At least half a dozen federal government agencies have files on Tepoztlán. These files contain correspondence with the village and provide us with a more or less objective record of Tepoztlán and national agencies. Most of the files date from the early twenties and reflect the increasing role of these agencies in village life in the post-Revolutionary period. The agencies which have the fullest records are the Departamento Agrario, Forestal, Asuntos Indígenas, Economía Nacional, Salubridad, and Asistencia Social.

It is not my purpose to give a detailed account of all the federal agencies which may directly or indirectly influence Tepoztlán. However, the more salient ways

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tamiento. He organizes the nightly village watch and makes arrests when necessary.

During the dry season the government offices are generally open between 9:00 A.M. to 1:00 P.M. and between 4:00 P.M. and 7:00 P.M. During the agricultural season the hours are much more irregular, and oftentimes the officials close the offices and go to their fields to plant or cultivate. The same thing happens during the harvest.

The salaries paid to officials are extremely low, even by Tepoztecan standards. They are paid a daily rate in pesos as follows:

President	3.00
Síndico	2.00
Regidor	2.00
Secretary	2.50
Treasurer	2.50
Chief of police	2.00
Assistant to chief	1.75
Porter	1.50
Judge	1.00
Secretary to judge	1.50

These low salaries are one of the factors which encourage graft on the part of the officials.

The village officials are mostly from the larger barrios of San Miguel, La Santísima, and Santo Domingo. A review of the officeholders since 1920 showed that not a single president was from San Pedro, Los Reyes, or San Sebastián. The reasons given for this are as follows: (1) the smaller barrios have traditionally been viewed as the more backward barrios and without political power; (2) residents of the small barrios say that only dishonest people seek the presidency, that they have connections with politicians in Cuernavaca, and that they have some funds for propaganda. Most of the presidents and officials between 1920 and 1943 could read and write, and included individuals who were highly acculturated and little acculturated. In 1943 all the officials wore huaraches while at work, but all could read and write.

The sources of income of the municipio are varied and are shown in the following budget for the year 1943:[2]

	Income (Pesos)
Traveling merchants[3]	50
Public diversions (movies)[4]	20
Slaughter of animals	2,500
Service for water	300

[2] These data were copied from local records and are official estimates of budget income. Generally the income is about 1,000 pesos below these estimates.

[3] The very small income obtained from traveling merchants reflects the decadence of the local market and the paucity of merchants from other areas.

[4] The municipio receives a ten per cent tax on the gross receipts from movies. The small

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665 185 175 zation." It had two major projects: first, the building of a road to join the village to Cuernavaca, and second, the preservation of the forests. The road building project tended to unite the village temporarily although opposition to the idea was not lacking, especially from owners of mules who feared the road would hurt their business. But the Fraternales were less successful in their attempt to preserve the forests.

175 474 314 [665] [127] In 1930, Tepoztecans organized the Cooperativa Forestal Central de Tepoztlán for the purpose of producing charcoal. The story of this cooperative deserves to be told in detail, because it reflects so clearly the schisms and conflicting interests in the village. The story given here was obtained from leaders of the cooperative and leaders of the opposition group, the Fraternales. In addition, documents and reports concerning the cooperative were obtained from the Departamento Forestal in Mexico City.

Tepoztecans and inhabitants of the other villages of the municipio of Tepoztlán had traditionally relied upon the forest resources for their firewood and charcoal, and a handful of Tepoztecans had specialized in the making of charcoal which was sold locally. The forest resources constituted an important part of the subsistence economy. While the sale of wood outside of the village occurred, for example to the Hacienda of Oacalco, it was never on a large scale. For such enterprises [656] Tepoztecans were required to obtain a permit from the municipal authorities for 50 centavos a week.

In the early twenties the village of San Juan, taking advantage of its proximity to the railroad which runs through the village, and because of its limited agricultural resources, began to develop the charcoal industry on a commercial scale and exported large quantities of charcoal to Mexico City. In 1926 the villagers organized a forestry cooperative to meet the requirements of the national forestry law of 1926.[28] This was the first cooperative in the state of Morelos.

The authorities of Tepoztlán challenged the right of the village of San Juan to cut large numbers of trees from forests which were municipal rather than village property, and the residents of San Juan were prohibited from cutting trees. But they appealed their case directly to the national authorities, maintaining that the mountains in question were village property. [648] The dispute was bitter and accompanied by some violence. It was finally settled by the intervention of federal authorities who ruled that the municipio had legal title to the land in question. In March, 1930, Tepoztlán organized its own cooperative to which the villagers of San Juan were admitted.

Juan Hidalgo, a poor young man from the central barrio of Santo Domingo, became president of the cooperative. Under his leadership the cooperative grew and prospered. In a short while it had over five hundred members, ninety-five per cent

[648] [28] This was Mexico's first serious attempt to legislate for the conservation of its forest resources. The law took control of forest resources out of the hands of local municipal authorities and provided that permission from the forestry authorities was necessary before any trees could be cut.

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C. *ORIGINAL DOCUMENT, INDIOS*[1]

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TASACIÓN A LA VILLA DE TEPOZTLÁN, DEL MAÍZ QUE SE COGE DE COMUNIDAD. Don Martín Enríquez, por cuanto los naturales de la Villa de Tepoztlán, dan por cuenta haber recogido de las sementeras de comunidad que hicieron el año pasado de mil y quinientos e setenta e nueve mil y cuatrocientas y sesenta fanegas de maíz que al presente dicen valer en el dicho Pueblo, a peso e medio, cada fanega, y para enterar a la Caja de su comunidad de cuatrocientos y noventa y ocho pesos y seis tomines de oro común, que pertenecio a ella de los dos tomines que se solian recoger de cada tributario por año, para sobras de tributos, conforme a la tasación antigua, es necesario venderse del dicho maíz docientas y cincuenta y tres fanegas que al dicho precio de peso e medio cada fanega, monta trecientos y setenta e nueve pesos e cuatro tomines con los cuales y con ciento y diez e nueve pesos y un tomín que se recogieron de las indias viudas y solteras de las estancias de Santiago, Santa María Magdalena, Santo Domingo, San Juan, Santa Catalina, San Andrés, sujetas a la dicha Villa. Se entera la dicha comunidad de los dichos cuatrocientos y noventa y ocho pesos y seis tomines y para enterarse lo que cabe a dar y pagar las dichas estancias está repartido en la forma siguiente.

De la estancia de Santiago, veinte pesos y tres tomines el un pesos y siete tomines de quince indias, viudas y solteras que hay en ella a real de cada una y los diez y ocho pesos y medio por lo que cabe a pagar a setenta y cuatro tributarios enteros a dos tomines cada uno y para pagar esta cantidad se han de vender doce fanegas y media de maíz de las setenta y cuatro fanegas que dicen haber recogido en ella, que descontado esto que da en especie, para la dicha estancia, sesenta y una fanega y media del dicho maíz.

De la estancia de Santa María Magdalena veinticinco pesos y dos tomines los dos pesos de diez y seis indias viudas y solteras que hay en ella a real cada una y los veintitres pesos y dos tomines por lo que cabe a pagar a noventa y tres indios tributarios enteros a dos tomines cada uno y para pagar esta cantidad se han de vender quince fanegas y media de maíz de las noventa y tres fanegas que dice haber recogido en ella que descontado esto, queda en especie para la dicha estancia setenta y siete fanegas y media del dicho maíz.

De la estancia de Santo Domingo doce pesos y tres tomines el un peso y un tomín, viudas y solteras, que hay en ella a real cada una y los once pesos y dos tomines por lo que cabe a pagar a cuarenta y cinco tributarios enteros a dos tomines cada uno y para pagar esta cantidad se han de vender siete fanegas y media de maíz, de las cuarenta y cinco que dicen haberse cogido, que descontado esto, queda en especie para la dicha estancia treinta y siete fanegas y media del dicho maíz.

De la estancia de San Juan, nueve pesos y dos tomines los seis tomines de seis indias viudas y solteras que hay en ella a real de cada una y los ocho pesos y cuatro tomines por lo que cabe a pagar a treinta y cuatro tributarios, enteros a dos tomines cada uno y para pagar esta cantidad se han de vender seis fanegas de maíz de las treinta y cuatro fanegas que dicen haber recogido en ella que descontado esto, queda en especie para la dicha estancia veintiocho fanegas del dicho maíz.

De la estancia de Santa Catalina doce pesos y medio, del dicho oro. El un peso de ocho indias viudas y solteras que hay en ella a real cada una y los once pesos y medio por lo que cabe a pagar a cuarenta y seis tributarios enteros a dos tomines cada uno y para pagar esta cantidad se han de vender ocho fanegas de maíz de las cuarenta y seis fanegas que

[1] *Indios*, Vol. 1, Exp. 252. This is presented as a sample of documents used.

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127 dicen haber recogido en ella que descontado esto queda en especie para la dicha estancia treinta y ocho fanegas del dicho maíz.

De la estancia de San Andrés, doce pesos y cuatro tomines el un peso y dos tomines de diez indias viudas y solteras que hay en ella a real cada una y los once pesos y dos tomines por lo que cabe a pagar a cuarenta y cinco tributarios. Enteros, a dos tomines cada uno y para pagar esta cantidad se han de vender siete fanegas y media de maíz de las cuarenta y cinco fanegas que dicen haber recogido en ella que descontado esto, queda, en especie para la dicha estancia treinta y siete fanegas y media del dicho maíz.

De la cabecera veinte y seis pesos y siete tomines, que se recogieron de docientas y cincuenta indias viudas y solteras que hay en ella.

Todo lo cual se ha de meter en la dicha Caja de su comunidad y de ellos se han de pagar los salarios del gobernador y alcaldes, regidores y otros oficiales de su república, conforme a la tasación que tuvieron y lo demas que restare en las cosas necesarias al dicho pueblo con cuenta y razón y atento que el dicho gobernador alcaldes y regidores y otros principales acudieron a la solicitud y beneficio de las dichas sementeras demás de los salarios que han de llevar, se les de y reparta de las mil y ochocientas y una fanegas de maíz que sobran en especie lo siguiente.

Al gobernador treinta fanegas de maíz.	XXX fanegas
A dos alcaldes a diez fanegas a cada uno.	XX fanegas
A seis regidores seis fanegas a cada uno.	XXXVI fanegas
A dos mayordomos dos fanegas a cada uno. [*sic*]	XII fanegas
A dos escribanos seis fanegas a cada uno.	XII fanegas
Al fiscal de la iglesia, diez fanegas.	X fanegas
A veinte cantores de la iglesia a dos fanegas a cada uno.	XL fanegas
A seis alguaciles de las sementeras a cinco fanegas a cada uno.	XXX fanegas
Al alguacil mayor de la cabecera, seis fanegas.	VI fanegas
A doña María Cortés, hija de don Hipólito, cacique, doce fanegas.	XII fanegas
A cuatro hijos de principales que fueron de la dicha cabecera, cinco fanegas a cada uno.	XX fanegas
A diez tequitlatos de la cabecera, cuatro fanegas a cada uno.	XL fanegas
A ocho tequitlatos del barrio de Atenco de la dicha cabecera, cuatro fanegas a cada uno.	XXXII fanegas
A diez tequitlatos del barrio de Teycapan, cada uno cuatro fanegas	XL fanegas
A cinco tequitlatos del barrio de Olac, cuatro fanegas a cada uno.	XX fanegas
A un alguacil y dos tequitlatos, del barrio de Pochitlán cuatro fanegas a cada uno.	XII fanegas
	CCCLXXII fanegas

Por manera que monta el maíz que se reparte entre los susodichos trecientas y setenta y dos fanegas que descontadas de las mil y ochenta y una fanegas sobran, setecientas y nueve, en especie, las cuales se han de meter. En su comunidad para los gastos necesarios y en las fiestas y pascuas del año que celebran y en dar de comer a los religiosos que los fueren a visitar y doctrinar con cuenta y razón y a la dar cada y cuando se les pida y atento que en los sujetos que atrás quedan declarados, se recogio cierta cantidad de maíz, el cual así mismo se ha de repartir en la forma siguiente.

En la estancia de Santiago quedan después de haber pagado lo que han de meter en la comunidad de la cabecera setenta y una fanega y media de maíz de las cuales han de

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llevar un alguacil y un principal y un tequitlato de la dicha estancia por el cuidado que tuvieron del beneficio de las sementeras cada uno de ellos cinco fanegas que son quince y quedan cuarenta y seis fanegas y media las cuales se han de quedar en la dicha estancia para los gastos necesarios de ella y para dar de comer a los religiosos que los fueren a visitar y no se ha de echar derrama. 127

En la estancia de Santa María Magdalena después de haber pagado lo que le cabe a la comunidad de la cabecera, les quedan setenta y siete fanegas y media de maíz de las cuales se han de dar a un alguacil un principal y un tequitlato de la dicha estancia quince fanegas a cada uno, cinco y sobran para la dicha estancia y gastos de ella sesenta y dos fanegas y media las cuales han de gastar con cuenta y razón y a la dar cuentas se les pida.

En la estancia de Santo Domingo quedan después de haber pagado lo que les cabe a la comunidad de la cabecera treinta y siete fanegas y media de maíz de las cuales se han de dar siete fanegas y media a un alguacil y un principal y un tequitlato a cada uno dos fanegas y media y quedan para los gastos de la dicha estancia veinte fanegas y media las cuales han de gastar con cuenta y razón para la dar cuando se les pida.

En la estancia de San Juan quedan habiendo después de haber pagado a la comunidad de la cabecera veintiocho fanegas de maíz de las cuales se han de dar a un alguacil, un principal y un tequitlato siete fanegas y media a cada uno, dos y media y quedan líquidas. A la dicha estancia veinte fanegas y media del dicho maíz, los cuales se han de gastar con cuenta y razón.

A la estancia de Santa Catalina, después de haber metido en la comunidad de la cabecera lo que le cupo quedan treinta y ocho fanegas de maíz, de las cuales se han de dar a un alguacil un principal y un tequitlato siete fanegas y media a cada uno dos fanegas y media y queda líquido a la dicha estancia para los gastos de ella treinta y una fanega y media del dicho maíz, los cuales han de gastar con cuenta y razón para la dar cuando se les pida.

A la estancia de San Andrés le quedan después de haber pagado a la comunidad de la cabecera lo que atrás queda referido treinta y siete fanegas y media de las cuales han de llevar un alguacil, un principal y un tequitlato, que tienen a cargo de la dicha estancia siete fanegas y media por iguales partes y lo restante que son treinta fanegas han de guardar en la dicha estancia para los gastos necesarios de ella sin acudir con cosa alguna a la dicha cabecera.

Y en la manera susodicha se reparte el dicho maíz, y las justicias de su Majestad lo hagan así guardar y cumplir. Fecho en México a veinte días *del mes de julio de mil e quinientos y* ochenta años don Martín Enríquez, por mandado de su Excelencia Juan de Cuevas.